

...THE... CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

PAUL told the Galatian Christians to stand fast in the liberty wherewith Christ had made them free, and not to become again entangled with the yoke of bondage. His words imply that the spiritual liberty which was purchased by the Lord Jesus for all Christians is to be maintained by efforts of our own and that unless we take heed there is at least the possibility of our becoming again acquainted with "bondage." Christ has set us free from the guilt and the power of sin; from the terrors of the broken law and the burden on the heart and conscience of unforgiven sin. He has set us free from the dominion of sin—from the tyranny of evil habits and from those evil things which we hated even while we yielded to them. They often make much trouble and sorrow for us now, but they are no longer our masters as they used to be. The grace of God is sufficient for all our needs, and if we always lived closely enough to God, we should never be defeated at all. Christ has set us free from the tyranny of forms and ceremonies and creeds. When the Vail of the Temple was rent on the Day of Atonement for the sins of the whole world, a way was made by which all of God's people could enter into His august presence

without any earthly priest—through the merits of the Great High Priest who had at that moment given Himself a sacrifice, once for all, for all sinners of all time. The law of Moses was not destroyed—far from it. But the work of the human priest was done. Figure had been translated into fact; shadow into substance; the shedding of the blood of bulls and goats was no more necessary after the soldier pierced the Saviour's side. And all men who have since undertaken to stand between man and God as mediators or agents for either party have been interlopers and usually tyrants. From these men and the creeds they have formulated, Christ has set us free. His yoke is easy and His burden is light; and the difference between His yoke and that of men is that He always, with His commands, gives the power to obey. Men do not, and cannot; hence the difference. The liberty of Christ gives the soul free access to all the divine resources of grace and wisdom and love and power to enable it to go forward to do the will of God with all joy. And the greatest form of doing that will is spreading the knowledge and power of that liberty among those who know it not.

Soul Liberty a Most Precious Treasure.

Liberty of the soul, like liberty of the mind, of the individual, and of the State, must be watched and preserved. The world, the flesh and the devil never cease their efforts to regain possession of the soul that has been delivered from their control. And the more intense our spiritual life, as a rule, the more fierce is the continual strife with our spiritual foes. But the power that made us free can keep us free, and the weakest of us, with God, is more than all that can be against him. Jesus told his disciples many times to watch, as well as to pray. The enemies of our souls watch us closely enough, and they never relax their vigilance. It is a great source of strength and consolation to know that our help is laid upon one that is mighty, and that He is abundantly able to do for us more than we can ask or think. The enemies of our spiritual liberty are often very insidious in their character and innocent in appearance; and we can all remember times when the enemy triumphed, so to speak, before we could begin to fight. These are perilous times for spiritual liberty. It would seem as if the partially successful efforts of those who have been ground down by systems of religious tyranny were being met by the prince of this world with renewed attacks upon the children of God through their intellectual and spiritual natures and the things of this world. Never was there such need for the true Christians to stand fast in the liberty that Christ purchased for them.

They are assailed not only by the materialism that is consequent on great prosperity, but by the offspring of Rome—ritualism, which is materialism applied to religion.

Civil Liberty Should Be Maintained.

In the United States the liberties for which the forefathers bled and died were never in greater danger than at present. The liberties of the ordinary citizen are invaded by many kinds of commercial and industrial organizations. Our political liberties have been surrendered to groups of professional politicians so far as the State and the Nation are concerned; and, in many cases in the cities.

The action taken by the United States Senate in the case of the Mormon, Reed Smoot, is in line with the present policy of our Government regarding the Roman Catholic Church in the Philippines.

For the sake of political power the men in highest authority in our land will sacrifice the moral principles of the nation, depart from some of its greatest political traditions, and help to place whole States under the political control of hierarchies that boldly claim supremacy over the national Government. One of these has been openly and publicly insulting the Government of a sister Republic with regard to a matter of its own internal political affairs, without one word of protest from any public man connected with our Government, although this action was based on one of the fundamental principles of our own nation—the separation of Church and State. The Mormon and Roman Catholic hierarchies are not unlike.

A Foolish Municipality.

The Roman Catholics in the State of Connecticut have succeeded in getting one city to defy the fundamental American principle of the separation of Church and State. On March 26 the Board of Education of Derby, Connecticut, voted to appropriate \$1,200

annually for the support of St. Mary's parochial school, of that city. The chairman of the Board of Education is Mr. James L. Miles, a brother-in-law of Judge Alton B. Parker. The case is said to be the first in the history of the State of Connecticut.

Oklahoma's Wisdom and Patriotism.

The Constitution of the new State of Oklahoma has been drawn, and Section No. 6 says:

No public money or property shall ever be appropriated, applied, donated or used, directly or indirectly, for the use, benefit or support of any sect, church, denomination or system of religion, or for the use, benefit or support of any priest, preacher, minister or other religious teacher or dignitary or sectarian institution as such.

This is a very wise provision, and it is to be hoped that no Washington politicians will be successful in excluding it. Where, however, Roman Catholic personal influence is so strong in high places, and other kinds often accomplish great things in lower ones, all who love their country and desire the preservation of her liberties should watch the members of Congress when this Constitution is submitted for ratification.

Cardinal Gibbons Defends Atrocities.

Dr. H. Grattan Guinness, of London, in an address at Baltimore, on the Congo atrocities, declared that the real power that held back the United States Government from taking notice of conditions on the Congo was "the strong hand of Cardinal Gibbons;" but Dr. Guinness added that it was possible that the Cardinal was not fully informed as to all the facts of the case. When this suggestion was repeated to the

Cardinal he replied "that it was not true that he was not informed upon the subject, and added that it was more than likely that he knew far more than Dr. Guinness did."

As Dr. Guinness has been to the Congo and knows whereof he speaks Cardinal Gibbons is making the mistake of his life in openly standing up before the American people as the champion of the men who commit unprintable horrors.

The New Testament a Key to All Knowledge.

The late Professor Max Muller, of Oxford, was one of the most learned scholars who ever lived, and he devoted many years to the religious literature of Asia. When so much is being done to destroy faith in the Bible as the Word of God by those who pose as servants of Christ, it is helpful to read what this scholar of world-wide renown once wrote concerning it. In a letter to a friend occurs the following passage:

How shall I describe to you what I found in the New Testament? I had not read it for many years and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange (than that which fell on me) when I suddenly discovered the fulfilment of all hopes, the highest perfection of philosophy, the key to all the seeming contradictions of the physical and moral world. The whole world seemed to me to be ordered for the sole purpose of furthering the religion of the Redeemer, and if this religion is not Divine I understand nothing at all. In all my studies of the ancient times I have always felt the want of something, and it was not until I knew our Lord that all was clear to me. With Him, there is nothing I am unable to solve.

Roman Catholic "Liberty of Conscience."

The Roman hierarchy has lately had a great deal to say about "liberty of conscience," of which they declare the French priests are being deprived by the Separation Law. For any Roman priest to complain of the "liberty of conscience" of any Catholic being assailed by anybody is so much like a joke that it would never be perpetrated by any ecclesiastic who had the smallest sense of humor. For the Roman Catholic Church claims to be the only true Church, and her history all through the centuries is stained with the blood of those who have been slain either singly or in hundreds or in thousands because they would not worship God according to the dictates of the Pope. It is important that Protestants—especially in these days—should post themselves in the essential facts of history, because it must never be forgotten that the Roman hierarchy in this country never ceases to try to obtain political power in order to bring the people of our nation into subjection to the Papal machine.

Politicians Need Watching.

There is plenty of evidence in the public press that certain prominent men in national politics—ignoring the practical lesson of Mr. Roosevelt's experience with the Storer—are going out of their way to curry favor with the Papal agents of the Roman Curia in the hope of obtaining "the Catholic vote" for their party—or rather for themselves. Some of the Protestants of Indiana

will doubtless warn Vice-President Fairbanks and Senator Beveridge, that if they believe that the Roman Church and the Protestants preach "the same Gospel," or that "differences have disappeared" between Romanism and the pure religion of Christ, many other people are under no such delusions. The Roosevelt-Storer episode was a revelation to all Americans. As the Catholics in this country grow in intelligence their votes cannot be "delivered" by the prelates and priests.

The N. Y. *Sun* said: "The Storer-Roosevelt episode has produced a most unpleasant impression, and one which in our opinion will not readily be dissipated.

"Leaving out altogether the unsavory excursion into Vatican politics, for what it might profit in Roman Catholic votes in America, and dismissing all consideration of the taste and wisdom of propitiating simultaneously a powerful ecclesiastic in St. Paul [Archbishop Ireland] and another in New York [Archbishop Farley], it is pertinent to consider merely the circumstances of the removal of the Ambassador to Vienna."

After reading the correspondence on the subject, which appeared in THE CONVERTED CATHOLIC, all will agree that the episode has been an embarrassing one for Mr. Roosevelt. But he has learned the lesson that it is neither wise nor safe to appoint Roman Catholics to high office.

It is worthy of note that Roman Catholic ecclesiastics, high and low, have been conspicuous by their absence from the White House since the publication of this correspondence.

Rome's Ceaseless Activity.

The activity of the Roman Catholic hierarchy in their efforts to influence public opinion is quite unprecedented. This is made manifest every day in the daily press, and during the last three months many bishops and priests have made themselves conspicuous by organizing public meetings to denounce the Separation of Church and State in France—and also to impress American politicians with a show of numbers and noise.

During this time mass has been celebrated in the middle of the night for the benefit of workers on the newspapers in this city in a church near Park Row; and after one of these services a meeting was held in the street at which, at the instigation of the president of one of the strongest printers' unions in the country, a cable was sent to the Pope, expressing indignation at the French Government's action in separating itself from Vatican control, and sympathizing with his efforts to make the French clergy traitors to their Government and rebels against its authority.

Another form of activity which is being pushed with great success is the work of journalistic agents.

One of these, a syndicate writer whose work—mostly items of information concerning prominent persons in many lands—appears over the pen name of "Marquise de Fontenoy," takes frequent occasion to direct attention to persons connected with the Vatican or to those upon whom the Pope has bestowed favors.

In the issue of this Magazine for April, 1905, under the caption: "Lord O'Hagan's Family—Rome's Infamous Lies," and also in the New York *Tribune*, we contradicted an elaborate

statement made by this writer concerning Lord O'Hagan, a young Irish nobleman who died in South Africa during the Boer war, to the effect that "before he expired he became reconciled to the Church of Rome." The contradiction was supported by a letter written by the young peer's mother to the London *Times* denying that her son had returned to the Roman Church.

In the issue of the New York *Tribune* of March 25, 1907, in a historical item it was said that "Duke" Richard Stacpoole had received from Pope Pius IX a curious "relic" as a reward for aiding him in his flight from Rome in 1848—a piece of "the true cross."

Concerning this subject the Editor of this Magazine addressed the following letter to the New York *Tribune*, which duly appeared in the issue of Good Friday (March 29), the last paragraph, however, being omitted:

PIECES OF THE TRUE CROSS.

Sir: In the communication of the "Marquise de Fontenoy" that appeared in the *Tribune* of March 25 it is said that Duke Richard Stacpoole, who assisted Pope Pius IX to escape from Rome in 1848, had received from the Pontiff in recognition of his services the largest piece of the true cross ever bestowed upon any private individual. That is very interesting; more interesting still would be information regarding all the other pieces of the true cross in existence. The true cross is said to have been discovered in the early years of the fourth century by the Empress Helena during a pilgrimage to Jerusalem after the conversion of her son, the Emperor Constantine. Helena is in the calendar of saints, and May 3 is the festival of the Invention of the Cross.

It would also be interesting to learn the source of the statement that in the multiplicity of pieces of the true cross in various countries there is timber enough to construct a large ship—the saying in England was “a 74-gun frigate.”

This subject assumes importance when a wooden cross is devoutly “adored” by clergy and laity in the Roman Catholic churches on Good Friday with the worship of Latria, which theologians say can be offered to God alone.

J. A. O’C.

New York, March 28, 1907.

Romanism in England.

The following letter from a city in the North of England is not only interesting and valuable in itself, but affords an encouraging and inspiring example of the results that may follow efforts on the part of our friends and subscribers to bring the Magazine to the notice of others. Many friends think that this Magazine should go into the hands of Catholics, as it will be most helpful to them. True; but the more Protestants that take it, the more Catholics will read it.

Dear Sir: It is only lately I have had THE CONVERTED CATHOLIC brought to my notice by one of my neighbors who is, like myself, in hearty sympathy with the recovery of men and women out of the awful toils of Romanism. I am delighted to know that there is a man who has been working for God in this form of effort for over twenty years; and though you have often, no doubt, labored under great difficulties, yet your work has been sustained and you have been honored of God in opening the eyes of many blind ones and offering shelter

and help to those who have broken away from the trammels of Popery. I think that like Nehemiah when influence was brought to bear on him with the object of stopping your work, you may say, “I am doing a great work and I cannot come down” (Nehemiah vi, 3). I have already Mr. McCarthy’s book “The Priests and the People,” two of Father Crowley’s books, Baroness von Zedtwitz’s book and a few others, which I am working for all they are worth; but I would also like to have a dozen copies monthly of THE CONVERTED CATHOLIC that I may send them to ministers and others whom we think they may help.

I may say that the aims and objects of the Roman Catholic Church are just the same here as they are with you, only the cloven foot is, perhaps, not shown so much; but Protestants here are so blind and generous that they send their children to Roman Catholic schools and we open our ports for all the refuse that France is very wisely throwing out; and in a few years (if the Lord tarries) the country will be flooded with monks and nuns, as already with their ill-gotten gains they are buying up some of the finest and best old mansions and estates for which this country is famed.

I shall be much obliged if you will send me twelve copies of THE CONVERTED CATHOLIC every month for a year.

Your letters to Cardinal Gibbons are masterly and just the straight thing that is wanted. Yours truly, A. J.

☛ There must be “a last notice” some time to delinquent subscribers! Will not the friends who have neglected to heed the pointed suggestions in the March and April issues of the Magazine kindly send on their subscriptions this month.

Infatuated Americans.

REV. DR. ALBERT B. KING, NEW YORK.

A resident of Paris under date of March 7, 1907, wrote to me describing the folly of a certain "Protestant" American, who is "enthusiastic about Père Janvier's preaching at Notre Dame, where he speaks violently against Jews, Freemasons and Protestants. I meet many Americans like that, and cannot understand them. It must be due to lack of intelligence, or ignorance of what the Church of Rome really is." Thus writes my correspondent.

Several things may explain this amazing folly of so many Americans in Roman Catholic countries.

(1) They are not well informed regarding the history of the Roman Catholic and Protestant Churches, and hence do not know that as a rule Roman Catholic bishops and priests are not worthy of confidence.

(2) Thus these careless Protestants not only trust the assertions of insinuating Catholics as fully as they do those of the most intelligent and godly ministers of the gospel, but when the latter faithfully instruct and warn them of Rome's invariable principle of action 'Rule or ruin,' these too good-natured Protestants often become indignant and regard us as slanderers of the innocent.

(3) Fifty years ago there was much spoken of the deceitful ambitious designs of Popery. But now the pendulum has swung to the opposite extreme, and comparatively few Protestant ministers in their pulpits ever speak of the characteristic features of the Roman system and the increasing encroachments of the hierarchy. As a consequence there exists in the pub-

lic mind a confusion of ideas regarding true and false religion.

The remedy for this hurtful evil is more faith in God's truth and more zeal in inculcating it. Should we not once more lift up the voice of true living Protestants, and with fearless yet loving fidelity teach infatuated Americans the difference between the true and false in religion?

Thank God the trumpet of THE CONVERTED CATHOLIC gives no uncertain sound upon these subjects.

Diplomatic Recognition of the Papacy.

An illuminating commentary on the Rev. Dr. King's timely warning to American Protestants can be read in the visit of Mr. Henry White to the Pope before his departure from Rome. *The Central Presbyterian* (Richmond, Virginia) says:

It seems that Mr. Henry White, the American Ambassador, recently transferred from Rome to Paris, called on the Pope to receive his parting benediction upon leaving for his new post. Mr. White is not a Catholic, and as an official of this Government he will scarcely be excused for playing his small game of politics in this conspicuous way. It is quite common (sure enough, it is), for American tourists, while in Rome, to crave the Pope's blessing and to be flattered with his recognition. If these can be entertained with the paltry performance, let them be welcome. The case of a high official of this Republic is a different matter. It is said that "the Vatican made the most of the parting visit, quietly emphasizing the fact that Mr. White comes from a Republic in which the Church is free as air and goes to a Republic which has thrust her away. The Ambassador was given preference over all the prelates and diplomats at the Vatican, for whom the Pope usually reserves the morning

audiences. Mr. White assured the Pope that, whenever an opportunity presents itself, he will use all his influence as ambassador to reconcile the French government and the Catholic Church, employing the same conciliatory methods as when he represented the United States in the Morocco conference at Algeciras. Church dignitaries close to his Holiness say that Mr. White reverently received the Pope's benediction." This has very much the appearance of being an official recognition of the Pope's claims of temporal power, and as such, on the part of this servant of the American Republic, does not represent, but misrepresents, the true sentiment of the American people and transgresses the limits of the Ambassador's authority.

The "Devilish Society."

The recently published Memoirs of Prince Hohenlohe, the great German statesman, and brother of the cardinal of that name, show the distrust of the Jesuits entertained by even Catholic politicians. Writing on May 9, 1846, the late Prince Hohenlohe remarks: "The abyss towards which I was being carried by the policy of the Jesuits has suddenly been revealed to me. Their intolerance, their hatred of Protestantism, which is one of their leading features, their idea that the Reformation and its consequences was a mistake, that the great philosophical, literary, and other splendid movements of our history were only aberrations of the human intellect is an absurdity. It is treachery, utterly opposed to my inmost nature, and is a sign of internal corruption and decay, which makes it absolutely impossible for me to give the smallest help to that party, so long as I place any value upon the whole of my past life and my dearest convictions. I pray God for strength to deliver me from the temptations of *this devilish Society*, which works only for the subjugation of human freedom, especially of intellectual freedom; I pray that I may never be

led astray from the path of truth either by promises or threats. For this purpose there must be an open breach with the whole clique, which it will be my business to bring to pass as soon as possible." ("Memoirs," Vol. I., p. 31.)

When Catholics of eminence thus characterize the Jesuits, who are the Pope's masters, American Protestants should not favor them or the Papal system.

Departed Friends.

MRS. W. Y. MORTIMER.

This elect lady, a member of one of the old families of New York City, will be greatly missed in the work of Christ's Mission, in which she was much interested. Early last summer she called at the Mission to express her good wishes for the new building in a central part of the city, and was called to the higher life before the summer was over. Mrs. Mortimer was an earnest Christian whose life was molded by the teachings of the Master and whose heart sympathized with every good cause that sought to win souls from sin and superstition and lead them to the Saviour.

REV. HENRY M. BAIRD, D.D.

Dr. Baird, who died recently, was a professor in New York University. He had been for many years secretary of the American and Foreign Christian Union, which went out of existence over twenty years ago. The late Rev. Dr. Howard Crosby, who was one of the vice-presidents of the Union, which nominally sought to evangelize the Catholics, endeavored to make Christ's Mission the successor of the Union by having the assets of the latter transferred to the Mission, but that great and noble man was not sustained by the other directors.

Insufficiency of Romanism.

Last month lengthy extracts were made from an article in *The North American Review*, written by "A Catholic Priest." It is significant of what is going on in the Roman Catholic Church that at the same time Dr. McCaffrey, a professor in the Roman Catholic College at Maynooth, Ireland, wrote an article in *The Irish Ecclesiastical Record*, which suggests that there is more intellectual and spiritual activity among certain individuals in the Roman Catholic Church than would be imagined by those who attach undue importance to the words of its ecclesiastics about the "unity" prevailing in their church system.

Dr. McCaffrey says that recent movements within the Church have been as great a source of anxiety as attacks from without. "Liberalism in Catholic ranks" and "the open disobedience of the extreme Christian Democrats in Italy" are only two out of a long list of troubles that disturb the Papal agents in many parts of the world.

As to "the progressive movement" in the Church, it is remarked that some of its members think that it takes too much interest in politics for a spiritual society, and "not a few" think that too much attention is being given to external things "and that real religion—the union of the soul with God—is being neglected." That sentence might have been taken from THE CONVERTED CATHOLIC itself. The authority and centralization of the Church—of which we generally hear when some Protestant minister "goes over to Rome," is within the Church itself, "a subject of endless complaint."

To the question whether these troubles justify feelings of despair for the

future of the Roman Church, Dr. McCaffrey replies in the negative, because the leaders of the new intellectual movement are at least as loyal sons of the Church as those who "undertake to stone them;" they realize that Catholic thought is being driven out of the universities and the intellectual life of Europe, and that if the Roman Church is to maintain its influence on the educated world it must cease acting on the defensive and boldly take the field. "Their action is only a visible sign of the great intellectual resurrection within the ranks of Catholicism, the consequences of which it is hard to forecast."

THE CONVERTED CATHOLIC has again and again declared that the Roman system is not good enough for really enlightened people of this age—either in the Church or out of it—and that as the Roman Catholics find this out, they will cast it off. Individuals are doing this every day; France is doing it as a nation, and Italy, Spain, Portugal and several South American republics are preparing to follow her example, while the *Los von Rom* movement in Austria is steadily taking thousands of people every year out of spiritual bondage into freedom, both for mind and soul. Dr. McCaffrey's article simply announces the fact that this discovery of the failure of the Roman Church to meet the spiritual needs of the people has become so widespread within its borders as to imperil its existence. Every true friend of the Roman Catholic people will be thankful for this; and when Dr. McCaffrey, though speaking for others, says that "real religion—the union of the soul with God—is being neglected," he states the great cause of the spiritual failure of the whole system.

But if all the Roman Catholics in the world had personal experience of "union of the soul with God," they would have no need of priests to offer masses or hear confessions; they would go to Christ direct for the forgiveness of their sins, in accordance with His invitation, and they would not trouble the Virgin Mary or angels or so-called "saints" with any of their affairs. They would read the Bible for themselves, and regulate their lives by it, thus doing away with any necessity for an infallible Pope—in fact the Roman Catholic Church, as it is to-day, would cease to exist.

And that is the ultimate goal of "the great intellectual resurrection" of which Dr. McCaffrey writes.

Dr. McCaffrey's article should cause American Protestants to beware of doing anything for, or giving anything to, representatives of the Papal system, that will be likely to help in riveting spiritual chains upon them or any other Roman Catholics, who may be honestly striving to find their way out of darkness into light.

So far as this country is concerned, the strength of the Roman Church does not lie in its membership, but in the favor and patronage of Protestant politicians, employers of labor and others who usually have some personal end in view when they thus try to please Roman Catholic priests or people.

The "Catholic Vote."

THE CONVERTED CATHOLIC has frequently referred to that purchasable commodity called the Catholic vote which prominent Republican politicians are seeking to obtain. There is little doubt that Secretary Taft or any other candidate that Mr. Roosevelt

favors will follow the example set not only by Mr. Roosevelt himself but by men like Vice-President Fairbanks and Senator Beveridge, some of whose curious public statements were dealt with in the letters to Cardinal Gibbons in THE CONVERTED CATHOLIC for February and March.

The Brooklyn *Eagle* is a Democratic paper of the highest character, which has supported the Republican party ever since the Free Silver campaign led by Mr. Bryan. In its issue of March 25, 1907, the *Eagle* says, with regard to Mr. Cleveland: "In 1904 he voted for the Democratic electors, when Judge Parker was the candidate, but found Judge Parker's defeat was insured by an almost solid Roman Catholic vote, theretofore Democratic, and by an absolutely solid Jewish vote cast for Mr. Roosevelt, a vote which had theretofore been divided between the two parties."

A bold statement like this, coming from such a source as the editorial columns of the *Eagle*, evidently from the pen of its venerable editor, Dr. St. Clair McKelway, deserves the serious attention of every lover of his country who wishes to preserve for it the blessings of civil and religious liberty.

When the American people understand the real situation, the political managers may find that "the Catholic vote" is not so valuable an asset as it proved in Mr. Roosevelt's case.

Protestants were taken by surprise then. If they be caught napping again they will show that they only deserve such tender mercy as the Pope will show them, when his rule is absolute in our country.

There are many Catholics—intelligent, self-respecting citizens—who resent this traffic in their votes by the hierarchy. Will not Christians pray that such good people may come out of that awful system?

Church and State in France.

General Ralph E. Prime, D.C.L., LL.D., of Yonkers, N. Y., delivered an address in Pittsburg at the meeting of the Alliance of the Reformed Churches, which has just been published in pamphlet form. It is an historical review of the events leading up to the separation of Church and State in France. One point that is brought out clearly is that the Pope violated the Concordat when, in 1902, he insisted on the Bishops of Dijon and Laval coming to Rome for trial after the French Government had forbidden them to leave their dioceses. The former the Pope accused of being a Freemason, and the latter of immorality.

This pamphlet also contains a message "of greeting and of cheer" sent by the Alliance of Reformed Churches to "their brethren of the Reformed Church in France."

General Prime, after referring to certain public meetings organized by Roman ecclesiastics in this country, says that those gatherings were "to encourage French citizens to destroy the laws of France, and as against the Republic of France to sustain an allegiance, not spiritual in any sense, to a foreign potentate in matters purely civil, and at the command of the Italian Pope to defy and disobey the laws of their country." He adds: "I am glad of personal knowledge to say that there are many of the most honored, prominent, respected and learned of our Roman Catholic fellow citizens who entertain no such feelings and take no part in any such demonstrations. I am compelled to believe that this abetting of treason is largely from those who lack knowledge of the facts.

"French Catholics, as a body, have been wronged, not by the Government

of France, but by the Pope and the Vatican, and have, against their will, been placed in a position where they cannot be good Catholics from the standpoint of Rome, and at the same time good loyal Frenchmen."

Another excellent pamphlet just published on the relations of Church and State in France by Rev. Samuel C. Delagneau, B.D., Pastor of the French Protestant Church, Worcester, Mass., can be highly recommended, together with General Prime's address.

Like General Prime, Dr. Delagneau reviews the situation calmly and clearly. Since the organization of the Republic in 1871, France has been educated in the principles of true liberty, while the education given by the clericals has been medieval and anti-republican.

Republican France has profited by the remark of William I of Prussia when he was proclaimed German Emperor at Versailles in the palace of Louis XIV—"France was overcome by the German schoolmaster." Dr. Delagneau says: "The spirit of modern France is the highly educated spirit of an industrious, artistic, liberal and civilized nation, although the priests themselves complain of the general religious indifference concerning Catholic dogmas."

The Parliamentary elections last year were on the direct issue of the separation of Church and State and the whole people chose for representatives a greater number of Deputies opposed to the Vatican than in any previous Parliament. "The clergy, who, before the separation, had boasted that they reigned over 39,000,000 of Catholics, were obliged to be content, after the passage of the law, with the con-

tributions of 3,700,000 parishioners; 35,000,000 were and are unwilling to pay. The people had been accustomed to pay for what they wanted—baptisms, marriages, masses and funerals—but now they do not care to pay for the priest.

"When the Secretary of Public Education, M. Briand, heard of the meeting held at the Hippodrome, organized by Archbishop Farley, where political Catholics delivered fiery speeches against France, he laughed, and said: 'They are able to gather 20,000 Catholics in New York to protest against us; and they are not able to gather 1,000 Catholics in France to hold a single indignation meeting.'"

The separation between Church and State in France is an event far reaching in its consequences—the greatest in the history of that country since the Revolution of 1789. The French Concordat, in force during 103 years, is forever a thing of the past. The temporal power of the Pope in Italy, which was established by the French King Pepin the Short, in 754, was suppressed by Victor Emmanuel, September 20, 1870, after lasting 1,116 years. France is not at war with Jesus Christ, but with the Jesuitical spirit. Though the hierarchy in this country pretend that France is impious, malicious, animated by hatred of Christ and religion, in proclaiming perfect and entire freedom of conscience, France has embodied in her legislation the great principles taught by the immortal King of kings and Lord of lords: "My Kingdom is not of this world." "Render to Cæsar the things that are Cæsar's, and unto God the things that are God's."

Our readers will possess most valuable contributions to one of the great-

est events in history by sending stamps to General Prime and Dr. Delagneau for these pamphlets.

Rizal Day in Manila.

A great popular demonstration in which thousands of people took part occurred in Manila, December 30, 1906, on the tenth anniversary of the death of José Rizal, who was shot to death on the Luneta, because, owing to his writings and influence, he was regarded as a leader in the revolutionary movement that had been inaugurated four months before. In the previous August a large number of young men had gathered at Santa Mesa, a barrio of Manila, and entered into a compact, signed in their own blood, that they would never enter the Roman Church or have anything to do with it as long as it was controlled by the friars. The legalizing of the anniversary of Mr. Rizal's death is described as having been among the first act of the Philippine Commission that was really popular. Commenting upon this demonstration—in which so many persons took part that the procession was more than an hour in passing the grand stand on the Luneta—the *Philippine Christian Advocate* says: "It is well to remember that the primary object of the Filipinos ten years ago was to drive out the friars. We make a great mistake if we imagine that they have forgotten it, or abandoned it. There are many who cannot understand why the Government paid three prices for the church lands in order to get rid of the friars and then quietly permits them to stay, especially when it is manifest that their influence is a constant menace to the American program."

Protestants Awake!

The following letter from Illinois is very encouraging, because it creates the hope that the writer may be a representative of many more good people who are at last beginning to wake up to the mischief that the Roman Church is doing in this country. The real power of that Church here now does not lie in the aggregate number of Catholics—many of them are only nominally so—but in the favor and patronage bestowed by Protestants of influence in public life and in the various departments of commerce and industry:

Dear Sir:—My husband and I have decided that we must have *THE CONVERTED CATHOLIC* for this year. God is giving us an increasing interest in the subject of Catholicism—or, rather, "Romanism"—as we learn more of its pernicious doctrines and the evil results of their spread. Much of the indifference of Protestants is due to ignorance, and to believing the words of Roman Catholics without knowing anything about their "mental reservation." Now I am awakening to the fact that I cannot peacefully dismiss the subject from my mind because I am in no danger of ever becoming a Catholic; I also must try to show others, as God may guide, how false and evil are Romanist ways, lest they may become ensnared.

Like many other Christian people, I have regarded it as a subject with which I had nothing to do; but I am awakening to a realization of the privilege of upholding your hands, as I can, in the work God has given to you of saving others from the snares of the devil set by the Roman Catholic Church.

You wrote at the beginning of this year that you "would like to number us among your readers," as instead of taking the magazine for ourselves, we intended it should be for the benefit of others. But now I enclose one dollar for you to use in sending it to us. Please also send "The Double Doctrine of the Church of Rome," by Baroness von Zedtwitz. We have received "The Parochial School" and are lending it out.

If you choose to print in your magazine the substance of my words as to why we Protestants are so indifferent to the question of Roman aggression, please feel at liberty to do so. I now begin to feel that if we are to retain the name of "Protestants," we must still protest against the false doctrines of the Church of Rome.

We shall continue to pray to God to bless and help and guide you in your labor of love for Him in the salvation of souls.

J. R. G.

Catholic Practice in Singapore.

A missionary writing in the *Philippine Christian Advocate* (January, 1907) about a visit to Singapore, says that in that city the Roman Catholic priests have substituted, in their services, many heathen Chinese rites for details of their regular order of worship. This is in line with what a friend tells us who lived for several years in Shanghai. At that time it was commonly said that at the Jesuit mission at Sickawai there was a picture of Jesus Christ in which he was represented as wearing a queue, and that at the elevation of the host a fire-cracker was let off instead of a bell being rung.

T. C. M.

THE SPLENDOR OF THE POPEDOM.

MARTHA C. M. FISHER, WASHINGTON, D. C.

DAZZLING is the worldly splendor and magnificence of the popedom—the wealth of gold, silver, jewels, every imaginable possession of costly array; the gorgeous, barbaric sumptuousness of ceremonial rivalling, and surpassing at times even the most luxurious pageantries of its pagan prototype when old Rome held sway as acknowledged mistress of the world, and a haughty and heartless pagan hierarchy oppressed the nations of the earth. What a contrast to all this is revealed in the religion of Jesus Christ as brought to Rome by the great apostle Paul, then a prisoner in chains, because of his appeal as a Roman citizen to be judged by Cæsar after having incurred bitter persecution from the Jews while serving the church at Jerusalem and in much of the coast region, teaching in all the churches—"One is your Master even Christ, and all ye are brethren."

So a church of Christ grew up at Rome beside the throne of the Cæsars, instructed concerning the "treasures of wisdom and knowledge," and warned "not to love the world, neither the things of the world," and against being "spoiled through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ;" that, "in Him dwelleth all the fulness of the Godhead bodily; for there is one God and one mediator between God and men, the man Christ Jesus." Then the declaration, "Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfil

the Word of God, even the mystery which hath been hid from ages and from generations, but now is made manifest. . . . To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory, whom we preach, warning every man and teaching every man in all wisdom that we may present you perfect in Christ Jesus." Thus did Paul, the great apostle to the Gentiles, lay the foundation of Christ's church in Rome.

No vicarious substitute in place of Christ as Head of His church, no pageantries, penances, prices for priests' prayers and ceremonies in order to gain the favor of God have any place in the Gospel record.

In the teachings of Peter, who is made by the Romish Church to be the head thereof, and also head of the popedom, we find these directions and statements:

"The elders among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock; and when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." No other crown does he advise, but he does issue a command,—"All of you be subject one to another and be clothed with humility."

The Apostle says nothing in favor of a high dignitary of the church having gorgeous clothing of velvet, silk, satin, lace, jewels, etc., but cautions against the adorning of gold and grand apparel, saying: "But let it be the hidden man of the heart in that which is not corruptible; even the ornament of a meek and quiet spirit, which is, in God's sight, of great price. Finally, be ye *all* of one mind, having compassion one of another. Love as brethren, be full of pity, be courteous."

No thought had Peter of the exalted primacy which in after centuries would be thrust upon him through a growing lust of power and wealth, which ensnared and finally destroyed the spirituality of that branch of the church of Christ which his faithful co-worker Paul had planted in that old city of pagan magnificence, whose emperors were then ruling under the title, "Supreme Pontiff"—the highest title of the Roman heathen emperors.

Nothing in the whole Gospel record can be found to permit or sustain the placing of Peter or any other man over the church at Rome as "Vicar General," "Supreme Pontiff," "His Holiness," "Pope," "Exalted Father," or any other high-sounding title for a temporal headship of Christ's church—which the God-man styled His body. A showing of temporal power, honors and splendor for His church on earth never appeared in the teachings of our Great Redeemer.

What said He of the scribes and Pharisees, the dignitaries of the Jewish Church, who in worldly pride aspired to sit in Moses' seat and give God's law to the people?—"All, therefore, whatsoever they bid you

observe, that do, but do ye not alter their works, for they say and do not. All their works they do to be seen of men; they make broad their phylacteries and enlarge the borders of their garments, and love the uppermost places at feasts and the chief seats in the synagogues, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi, for one is your Master *even* Christ; and all ye are brethren. Call no man your father upon the earth, for one is your Father who is in heaven; neither be ye called masters, for one is your Master even Christ." When a strong faction of the Jewish people tried to take Jesus by force and make Him their king He evaded all their efforts and departed to a lonely mountain retreat; and when at His trial Pilate asked him, "Art thou the king of the Jews?" Jesus answered, "My kingdom is not of this world. . . . Now is my kingdom not from hence."

A test for the showing of Christ's true church on earth is given in His own words: "By this shall all men know that ye are my disciples, if ye have love one to another."



Easter at St. Peter's.

ANNIE H. WHARTON.

After a long wait there was a rustle and stir of expectancy over the vast assemblage, then breathless stillness, when all eyes strained toward the eastern door, through which entered the gorgeous procession. The Palatine Guard lined the way down the central aisle, some of the Swiss Guard being stationed at different points. First came the Guardia Nobile, then the mitred abbots, the bishops and archbishops in copes and mitres of white and gold, the

patriarchs and cardinals, these latter with long capes of cloth of gold worn over their scarlet robes. Then came the canons and monsignori in lace and fur tippets, after them the prince in attendance on the Papal throne, Don Flippo Orsini, followed by the secret chamberlains bearing the precious tiaras and mitres, covered with gold and jewels. The triple crown, borne upon a cushion, was a blaze of the most brilliant jewels, diamonds, emeralds and rubies, too heavy in its richness to be borne long by any mortal head. Finally, announced by a blast from the silver trumpet, the Pope appeared, seated in the *sedia gestatoria*, borne above the heads of the multitude by members of the household in a livery of scarlet cloth, the huge white leather fans or *flabella* being carried on each side.

The Pope was pale, and at first appeared to be somewhat agitated. It is said that he very much dislikes to be carried into the church, and it must, indeed, be a trying position. The chair is lifted high above the heads of the people, that everyone may see the Holy Father; it is borne slowly, pausing altogether at intervals.

When the Holy Father had been carried to the apse he descended from the *sedia gestatoria* and knelt in prayer before St. Peter's chair. At this moment a bright ray of sunshine fell upon the group of prelates in their rich and varied vestments; jewels flashed back their many-hued lights, making a gorgeous mass of color, in the midst of which was the white-robed, triple-crowned figure of the kneeling Pope. — *Lippincott's Magazine*.

Italy Follows France.

A despatch from Rome, March 17, said: An anti-clerical wave seems to be sweeping the Italian Peninsula. Several proposed laws are shortly to be submitted to the Italian Parliament by members to imitate the legislation recently adopted by France. One new law will abolish Roman Catholic instruction in the public schools. This has been already done in many provinces through the action of councils.

Another project is the reviving of the plan of the late Senator Cadorna, the general who led the Italian troops to the conquest of Rome in 1870, in order to separate Church and State in Italy. This is much on the same principle as that adopted by the French Parliament, providing for the establishment of cultural associations to take the title to all ecclesiastical properties in Italy.

✿

An order has been issued by the Italian Minister of War instructing all the garrisons to omit the custom which has prevailed in Italy for centuries past of presenting arms and calling out the garrison whenever a priest carrying the sacrament happens to pass before the barracks.

Even the sentries doing guard duty outside the barracks will not be compelled to present arms unless the commander shall receive notice that the host is to be carried in procession.

✿

On Palm Sunday, March 24, in Rome, an anti-clerical demonstration was made while mass was being celebrated in the Church of San Carlos at Corso. The priest was attacked as he left the church. The priest was rescued by the police, but the disturbance was not quelled for some time.

PAUL AND PETER.

The great English statesman, William E. Gladstone, in his book "Vaticanism" (p. 67), justly says: "We see before us the Pope, the bishops, the priesthood, and the people. The priests are absolute over the people; the bishops over both; the Pope over all."

Now this is a state of things far removed from the conceptions of the powers and functions of leaders in the Christian Church held by Peter, Paul and other apostles. We have a passage in Paul's letter to the Galatians that throws much light on this subject. Paul paid a visit to Jerusalem, being moved thereto "by revelation," accompanied by two comrades in the Christian warfare, one of whom was a Jew and the other a Gentile. Paul having been fulfilling his divinely appointed mission of taking the Gospel to pagans outside the pale of Israel, had rested content with preaching Christ to them, without indoctrinating them with Judaism. He went to those apostles who "were of repute" and made a private statement of the doctrine that he had been teaching; and, Jews though they were, they were so convinced that he had spoken and acted in the power of the Holy Ghost that they did not insist upon the circumcision of Paul's Gentile convert. Some "false brethren," however, made demands for submission on some points, to whom Paul (and his companions) "gave place in the way of subjection, no, not for an hour." More than that, he so stated his case that "they saw I had been intrusted with the Gospel of the uncircumcision even as Peter with the Gospel of the circumcision;" and when they were convinced of the will of God concerning Peter and Paul, respectively,

James, Peter and John gave Paul and Barnabas the right hand of fellowship that they should go forth to labor among the Gentiles. It is worthy of note that Paul gives Peter second place, mentioning James first—the head of the local church in Jerusalem. Nothing can be clearer from this passage than that a definite understanding was reached, by which Paul and Barnabas were recognized as in a special sense missionaries to the Gentiles, while the other three apostles devoted their ministries to the Chosen People. "James and Cephas and John, they who were reported to be pillars [persons who supported the church from below, not bishops or lords spiritual dominating it from above], gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision." In the face of this understanding there was no reason why Peter should ever go to Rome and thereby invade a field of labor that he himself had helped to place under Paul's special jurisdiction.

There is nothing in the New Testament to suggest that any of the apostles at any time exercised lordship over either individuals or churches; and had they performed any of the functions of Roman Catholic priests and prelates their writings would surely have contained references and allusions to such acts.

In the same chapter the apostle Paul, while rejoicing in the fellowship of James, Peter and John, tells us that when Peter came to Antioch he "resisted him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they came, he drew back" in a cowardly manner. No wonder that the brave Paul should be indignant at the pusillanimous Peter.

Religious Liberty in Italy.

Forty years ago the Rev. Dr. S. Irenæus Prime, the then famous editor of the *New York Observer*, was in Rome with a party of friends, the Eternal City then being crushed under the heel of the temporal power of Pope Pius IX. On Sunday he and these friends held a little meeting among themselves in which they read the Bible and began to sing the Psalms, after the fashion of all good Covenanters. They were in the midst of this service when the hotel proprietor rushed in and begged them to desist immediately, saying that unless they did, both he and they were likely to be arrested and imprisoned by the hired bravos in the pay of the Inquisition.

On September 20, 1870, Garibaldi's victorious troops entered Rome in the name of the King of Italy, just sixty-five days after the dogma of papal infallibility was decreed; and in the train of the royal soldiers followed a donkey drawing a cart filled with Bibles. Since that day liberty of worship and of conscience has been given to the nation by the Italian Government. At that time there were no Protestant churches within the walls, but now there are not only many of them, but other evangelical institutions as well.

It is expected that the Sunday School Convention in Rome this month will be attended by 2,000 British and American delegates. It can safely be predicted that they will not call at the Vatican to ask for the Pope's blessing. Protestants who know anything of the history of the last four hundred years remember too well what results have followed the Papal "blessing" in years gone by.

Papal "Blessings."

Only a few years ago the Pope blessed the Spanish army and navy in their efforts to prevent the Cubans from obtaining the blessings of civil and religious liberty, and last year his benediction of the young Queen of Spain was followed by the horrible bomb throwing at Madrid on her wedding day, when her white dress and shoes were spattered with the blood of some of the victims. The following additional facts concerning the Papal "blessing" were sent us by our friend, the Rev. Dr. Arthur T. Pierson, the editor of *The Missionary Review of the World*.

The Pope has developed a mania for presenting statues of the Saviour to all the crowned heads. The first to be honored was Queen Victoria, and a replica, it is said, was to be presented to Westminster Abbey. It is a pity that he should have bestowed his benediction on the presents, as past experience shows the papal blessing to be curiously associated with disaster.

Next to the Pope's "blessing" the Golden Rose seems to be the best medium for conveying disaster to those who receive it.

The Pope sent the Golden Rose to Bomba, King of Naples, and in less than twelve months he lost his crown and kingdom. He sent his blessing to Francis Joseph, Emperor of Austria, and in less than twelve months he was defeated at Sadowa, and lost his Venetian dominions. He sent it then to Queen Isabella of Spain, and in a short time she lost both crown and dominions. He next sent it to Louis Napoleon, or rather to the Empress Eugenie, which is more remarkable still, as she called the war

with Germany her war. In less than twelve months France was defeated by Protestant Germany, and the Emperor had to flee to Protestant England for shelter, where he died in exile; the prince imperial fell by the hand of Zulus, and the papal favorite alone is left to mourn the extinction of that once proud dynasty.

Mrs. W. T. Sherman got the Golden Rose as a special mark of favor for her service to the Church; and it was too much for her, as she died soon after. The Pope cursed Italy as he had cursed England, and excommunicated King Humbert for taking the papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the councils of Europe. He cursed Germany, and she became the greatest power on the continent.

The Pope blessed the French traitor, Gen. Boulanger, and in less than two weeks he had to flee to Germany for refuge, and at last killed himself. The Princess of Brazil, when near her accouchement, requested the interposition of the Pope and his blessing on her child. She received it, and the child was born deformed. Maximilian was killed a short time after being blessed by the Pope as Emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction. The Pope neglected some official business in order to give his special blessing to an English steamer laden with Sisters of Charity for South America in 1870, and it never reached its destination. Every soul on board perished. The Empress of Brazil was blessed but once; that was

enough—she broke her leg three days afterward. It may be remembered that the floating palace delayed its starting from Montevideo to Buenos Ayres until it received the assurance of safety in the papal blessing. It then raised its anchor, sailed out to sea, and went down in two days. "The Order of Christ" was conferred by the Pope on Doctor Windhorst, his great champion in Germany. He died in less than a year.

In August, 1895, the Archbishop of Damascus, addressing the Spanish troops at Vittoria when about to start for Cuba, declared that the Pope, like a new Moses, had raised his hands to heaven and prayed for victory. We know the result. The Spanish arms, the queen regent, and boy king have had his blessing many times. On the last occasion it was at the commencement of the Spanish-American War, and the result was that Spain was miserably defeated, her navies sunk, her foreign possessions dropped from her grasp, and the once proud leading state in Europe sank into insignificance; the remnants of her troops returned home ragged, miserable and sick.

The Grand Bazaar de Charité in Paris on May 4, 1897, had the papal nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames, and nearly one hundred and fifty of the society ladies of Paris lost their lives. The late Empress of Austria was the recipient of the Golden Rose, accompanied by Leo's blessing. That did not protect her from the dagger of the assassin.

The Protestant Sunday school delegates at the convention in Rome will not seek the Pope's "blessing."

THE UNIFICATION OF ITALY.

THERE can be little doubt that the germs of the Italian revolution that ended triumphantly on September 20, 1870, were sown by the writings of the men who brought about the French Revolution of 1789 and the deeds of the principal actors in that historical drama. And the French armies that entered Italy under Napoleon Bonaparte still further disseminated the principles of hostility to civil and religious tyranny.

The unification of Italy and the destruction of the Temporal Power of the Pope were two of the greatest events of the nineteenth century. The former was the result of what was really a revolution that had been in progress for about fifty years. Metternich once described Italy as "a geographical expression." Pius IX proved it to be something different, and if Pius X lives a very few years longer, he will see the Italian nation follow hard after the French in casting off what the Caldwell sisters, the Marquise de Monstiers-Merinville and the Baroness von Zedtwitz appropriately call "the yoke of Rome" and trampling it under their feet.

The close of the Napoleonic wars found Italy divided into a number of different states, the King of Naples and the Sicilies in the South, the Austrians in the North, and the Pope as the ruler of the Papal States in the center, all grinding down their people under a heartless tyranny reinforced by the temporal and spiritual despotism of the Vatican; and at that time there certainly seemed no prospect that Italy would ever be either free or united. A prediction that it would be both within fifty years would have

been regarded by the most ardent patriot as a fantastic dream.

Yet such a prediction would have found its fulfilment in that glorious day of days for Italy, September 20, 1870.

The year 1820 saw the inauguration of the revolution in the formation of a number of secret societies. But when the members of these took up arms for liberty in Naples in the South and Piedmont in the North, Austrian bayonets proved too much for them.

These societies, however, kept alive the spirit of liberty and independence among all classes of the population, and not infrequently accomplished by intrigue what they could not achieve by force. Ferdinand I of Naples was dethroned through their machinations; then he promised his people a constitution and swore to observe it. In accordance with the moral standards of the Roman Church he broke both promises and oaths and—following the example of the Pope—he became a worse tyrant than he had been before.

In 1831 Charles Albert, a member of the younger branch of the house of Savoy, ascended the throne of the Kingdom of Sardinia—a name given to the principality of Piedmont when, in 1720, the large island south of Corsica was added to it. While Charles Albert hated Austria, he was opposed to revolutionary schemes. His kingdom was the best governed of the Italian States, and he carried many useful reforms into effect; indeed, Mazzini once appealed to him to put himself at the head of a national movement for liberty.

Joseph Mazzini was a native of Genoa and was twelve years old when

the Austrians crushed the movement for liberty in Piedmont. His passion for the deliverance of his country became the absorbing passion of his life. He worked long and successfully with his pen. When the French insurrection occurred in 1830, he and others began the manufacture of bullets. This work landed him in prison. When he was liberated he went to Switzerland and France, where he made the acquaintance of a great number of patriots of many different callings and ranks of society. His republican principles caused his banishment from France, and for several years his career was of an extremely chequered character.

In 1848 Mazzini returned to Italy, and found the moderate progressive party in power.

If Metternich thought Italian unity an impossibility, he was correct in his judgment of the Papacy. He said: "A liberal Pope is not a possible being." Although Pius IX had proclaimed an amnesty for political offences, soon after he became Pope, this did not presage any real change in Papal policy.

In 1848 Charles Albert was compelled to promise a constitution to his North Italian subjects—and did so. War with Austria followed, in which the defeat of his forces at Novara was followed by his abdication. He was succeeded by his son, who took the name of Victor Emmanuel II.

The young king soon made peace with Austria. Among other reforms soon introduced was the placing of ecclesiastics on the same footing as other people before the laws. This measure was vigorously supported in the legislature by the member from Turin—Count Camillo Cavour—who

now became one of the great figures in the history of Italian unity.

He had entered the army early in life but retired from it before long. A residence in England for a time gave him valuable knowledge with regard to representative institutions. In 1847 he went into Parliament as a member of the Chamber of Deputies. Five years later he became prime minister, and soon put his country in the lead of all the Italian States by his energy and his wisdom. His master stroke of policy was an alliance with France and England to be used as a weapon against Austria. In 1856 Cavour took his place with the envoys of the great Powers in the Congress of Paris, and perhaps more than any other man persuaded Napoleon III to make war on Austria.

Two years later Cavour arranged with Louis Napoleon that Sardinia should make war on Austria, and that France should come to her assistance. In return for this aid Napoleon was to receive Savoy and Nice.

When Cavour had completed these arrangements, he privately gave encouragement to all the societies for the deliverance of Italy; and he also privately sent for Garibaldi.

Garibaldi had been a sailor and more or less of an active revolutionist for years, and had experienced many vicissitudes of fortune in various countries of Europe, in South America and on the seas. When, in 1850, Victor Emmanuel announced his intention to aid Venice and Lombardy to throw off the Austrian yoke, Garibaldi responded. Volunteers from all parts of Italy flocked to his standard, and he was soon at the head of about 4,000 troops—of somewhat disorderly character, but all devoted to him and to the cause

of Italian independence. Victor Emmanuel gave him leave to quit the regular army, go where he liked and fight as he pleased. The allied armies beat the Austrians at Magenta and Solferino, and the peace of Villafranca provided for a confederation of Italian States under the Papal protectorate and the cession of Lombardy to Sardinia.

Modena, Tuscany, Parma and the Romagna, however, soon formally voted for annexation to Sardinia, and Victor Emmanuel duly received them into the fold in 1860.

Garibaldi now turned his attention to the liberation of Naples and Sicily. With about a thousand men he sailed from Genoa to take part in the Sicilian revolution.

As soon as Garibaldi landed he issued his manifesto. Defeating the Neapolitan troops at Calatafimi, he was soon master of Palermo. When another victory gave him possession of Messina, the government at Naples recalled its soldiers for the defence of that city. At Messina Father Gavazzi came to Garibaldi's side, and the latter prepared to invade the peninsula with 25,000 men. As Garibaldi approached Naples, the King, Francis II, fled to Gaeta, from which he issued later, to meet defeat at Volturmo on October 1, after a fierce fight with the army of liberation.

Ten days later the people of the two Sicilies voted to accept the government of Victor Emmanuel.

Cavour died in the following June, but he saw all Italy, except Venice and Rome, under one crown. In February, 1861, the Senate and Chamber of Deputies proclaimed Victor Emmanuel King of Italy, though he made no at-

tempt to annex the Venetian and Papal States.

In the following September he sent an envoy to the Pope to demand the dismissal of the foreign troops; it was refused. The King then sent an army into the Papal provinces of Umbria and the Marches. In three weeks General Lamoricière, in command of the Pope's troops, surrendered.

In 1866, while the Austro-Prussian war was in progress, Victor Emmanuel invaded Venetia, and after Sadowa that province came under the rule of the King of Italy.

After Sedan, in 1870, the troops of Victor Emmanuel entered Rome, and a Roman plebiscite voted for the union of all Italy under the constitutional rule of the House of Savoy. Of course the seat of government was soon removed from Florence to Rome. It had been removed there from Turin a few years before.

In his book, "St. Paul Within the Walls," the Rev. R. J. Nevin, whose death occurred only a few months ago, and who was Rector of the American Church in Rome from its foundation, says:

"In the spring of 1859 Bishop Alonzo Potter, of the Diocese of Pennsylvania, held service and celebrated the Holy Communion in the city of Rome, Italy, in a private house on the Piazza Trinita de' Monti. I am informed that this was the first time that Divine worship was held in Rome according to the liturgy of the Protestant Episcopal Church in America; and also that it was immediately taken notice of by the Papal Government in a "significant and warning remark" by Cardinal Antonelli to the American Minister." Since then, what hath God wrought!

Lions Should Wake Up.

American Protestants, the descendants of the heroic Reformers who battled successfully against the spiritual tyranny of the Papacy, are in danger of being lulled to sleep by the demonstration of the power of the Roman Catholic Church in the monster meetings held in many large cities, nominally to protest against the "spoliation" of church property in France, but in reality to further personal ambitious projects on the part of individual prelates, and to impress American politicians with the strength of the Federated Catholic vote. The Roman Catholics in the United States are only one-seventh of our population. The Protestant spirit of the great mass of the American people may be dormant, but it will surely be called into action when the emergency arises. That may be sooner than the Papal agents and their friends, the "accommodating Protestants" may desire. The example of the French people in dealing with the Roman Church should not be lost upon American Protestants, who so largely outnumber the Roman Catholics.

Rise like lions from your slumbers,
Great in strength and great in numbers;

Shake your chains off like the dew,
Which in sleep hath fallen on you;
You are many, they are few.

Cardinal Feared Jesuits.

An Associated Press despatch from Rome, dated February 10, 1907, said:

Primo Levi, who was secretary to the late Premier Crispi, adds to the memoirs of the late Prince Hohenlohe by publishing letters written by

Cardinal Hohenlohe, a brother of the Chancellor, who lived in Rome. From those letters it appears that Cardinal Hohenlohe suspected that the Jesuits had tried to poison him because he was too eager, through his intimacy with leading statesmen, chief among them Crispi, to bring about an understanding between the Vatican and the Quirinal.

Cardinal Hohenlohe, on June 24, 1889, wrote Pope Leo, saying: "God has arranged things so that the Church cannot retake the temporal power. The salvation of souls demands that we submit and remain tranquil in the ecclesiastical sphere."

The Pope's departure from Italy was spoken of owing to friction over the monument to Giordano Bruno, the philosopher, who was burned at the stake in the Campo Del Fiori at Rome as a heretic. Cardinal Hohenlohe wrote to Pope Leo: "Crispi has asked me to inform you that, if you wish to depart, he will not oppose it, and will have you accompanied with all honors, but that your Holiness will never be allowed to return to Rome."

Cardinal Hohenlohe also discussed with Crispi and Foreign Minister Blanc the best way, in case of a conclave, to prevent the election of Cardinal Rampolla as Pope. Italy, it was contended in this discussion, could not act without appearing to minimize the spiritual sovereignty and independence of the Church; neither could Germany, because it was a Protestant power, and Austria alone was in a position to act. Blanc drew up a memorial which Cardinal Hohenlohe sent to his brother, who then was the German Chancellor, and this memorial probably was the origin of the Austrian veto of Cardinal Rampolla at the last conclave.

GERALDINE DE LISLE; OR TRIED AND TRUE.

CHAPTER XI.

AN EXILE FROM HOME AND FATHERLAND.

Oakfield, the residence of Mr. Roberts, was a handsome building in the Tudor style beautifully situated in a richly wooded and well populated neighborhood in the environs of the small but flourishing little town of Norton. The family consisted of Mr. Roberts, a retired wealthy manufacturer; his wife, a kind domestic woman; and three daughters. Julia and Caroline, the two elder girls, were seventeen and nineteen years of age, and being very lively and warm-hearted, were universal favorites; while their youngest sister (Geraldine's pupil) was about fourteen, and of a quiet and docile disposition. Thus everything seemed promising as regarded Geraldine's future happiness. The cordial reception she met with on her arrival, sent her to her room with a heart filled with gratitude to Him who had provided her with such a comfortable home.

Ere many hours had elapsed, Geraldine felt disposed to qualify the opinion she had formed of the family; not, indeed, with regard to their friendliness and amiability, and still less with the ample provision for her comfort, but from the manifest absence of religious principle in the domestic arrangements. She had no previous acquaintance with Protestants, except the excellent Murrays; and foolishly, though naturally, imagined that all the professors of that creed were alike earnest and pious. She was, therefore, surprised at the worldly tone of the family, and at the neglect of many religious duties she had become accustomed to in the minister's household. Family worship in the evening was entirely omitted, and the short morning service (misnamed family worship) consisted merely of two or three collects, hurried over by Mrs. Roberts before breakfast, her only fellow-worshippers being the governess and her pupil. Mr. Roberts was too busily engaged in the library with his letters and the morning papers, and the elder girls were too tired after their evening parties to make their appearance till breakfast was nearly over. Disappointed at not finding any congeniality of sentiment on religious subjects, and being persuaded that Protestant clergymen, at least, must of necessity be pious and earnest men, she inquired from Miss Roberts the name of their minister, and if he often visited at the house.

"Well," replied Julia, smiling, "we have the advantage of two clergymen here. One is my uncle, who is the vicar. He is from home just now, but I am sure you will like him very much. As for Mr. Saunders, the curate, you will soon have an opportunity of judging for yourself. He is a great friend of ours, and comes here very often," glancing significantly at her sister.

"Then my question was scarcely a fair one."

"O! fair enough," said Julia. "I am sure you will like them both. I assure you they are no Puseyites."

Geraldine had never heard anything of the Tractarian controversy, and was about to ask what the term Puseyite meant, when visitors were announced, and the subject was dismissed from her thoughts.

The following Sunday being very wet, none of the family ventured to church except Geraldine, who, having never been at a Protestant place of worship, was most anxious to enjoy so great a privilege. She was surprised at the hurried carelessness with which the service was read, and the lack of devotion among her fellow-worshippers. The sermon, too, was a dry, moral discourse; couched in language in many respects incomprehensible to the ignorant part of the congregation, and evidently not more acceptable to the others, judging by their inattention, and occasional glances at their watches. She returned home unsatisfied, and wondering greatly that the services had seemed so barren and lifeless. She judged it prudent, however, to make no remark on the subject unless she was questioned, which, to her relief, she was not, the only inquiry being if she had escaped the wet, and how she liked the new organ.

The following Tuesday there was a large evening party at Oakfield. Geraldine (who was treated in every respect at one of the family) was informed by Julia Roberts that, as Mr. Saunders was to be one of the guests, she would have an opportunity of testing his amiability. Nor was she disappointed. With ready courtesy he entered into conversation on many interesting topics, till summoned to assist Miss Roberts at the tea table. He introduced her to a Miss Manners, a gentle, lady-like girl, towards whom she felt irresistibly attracted. She was an orphan, residing with an aunt, who, much to her dislike, forced her to accompany her to every gay party. Geraldine being of her own way of thinking, she felt charmed to meet her, and a very pleasant half-hour ensued, till, perceiving preparations for dancing, Geraldine asked if Mr. Saunders would sanction such proceedings by his presence.

"You may well be surprised," replied her companion, "but your astonishment will be greater when you see him begin the dance himself, with Miss Caroline Roberts as his partner."

"Is it possible?" exclaimed Geraldine. "I was under the impression that Protestant clergymen were too strict for that."

"Yes, in Ireland, I understand, the clergy, as a rule, are good and consistent," replied Miss Manners; "and in this country, too, there are many zealous and devoted men; but, unfortunately, there are some who are as worldly as any of their parishioners. Mr. Roberts (our vicar) is altogether of this stamp, and more careless even than Mr. Saunders, who, I sometimes fancy, possesses a latent spark of conscientiousness, which is choked beneath the influence of the gay circle of which he is the idol. The parish is populous, but miserably neglected, and almost in a state of heathenism in many places. Some of the gentry attend church pretty regularly, but very few of the working classes ever enter its doors, or are visited by the clergymen. Of course their temporal wants are well supplied in this wealthy place, but it may truly be said, 'No man careth for their souls.'"

"That is indeed sad. Are there no good people in the place to instruct these neglected ones?"

"I believe there are a few who do so. My aunt will not permit me to

visit the poor, lest I should bring infection into her house, so my hands are tied. It is a pity, but I see no remedy while we have these clergymen.

"Unless there is a change in the ministers themselves," promptly replied Geraldine; "which is not impossible. Could we not pay for it?"

"Oh, certainly! Your suggestion is an excellent one; but from what I know of them both, I should not have much hope of a change for the better."

"Still, nothing is impossible with God; and is it not a comfort to think that there are some good, earnest Christians in the town?" In her perplexity she decided to lay the matter before her friends the Murrays, and abide by their advice as to her movements.

In reply to her letter Mr. Murray wrote: "We deeply deplore your present serious disadvantages; but as we all united in prayer for guidance in your future life, we cannot but think that Providence has directed your steps in the matter. There is doubtless some wise reason for throwing you, as it were, upon your own resources, and depriving you of Christian fellowship and ministerial help for a season. Your naturally clinging, enthusiastic disposition is, perhaps, too much disposed to lean upon 'an arm of flesh.' You have to learn to rest more entirely on the only infallible Guide and Teacher.

"But you must learn to look beyond self, and take a higher view of the matter. There may be a work especially appointed for you to do in your present abode. If the place be dark, can you not be a burning and shining light in it? You cannot, indeed, enlighten a whole parish, but you can exercise a beneficial influence over the family with whom you reside. Are there no poor cottagers whom you could visit and instruct? Only seek to do what you can, and do not be discouraged at the impediments and disappointments which may arise. Keep in mind always that cheering promise: 'Let us not be weary in well doing; for in due season we shall reap, if we faint not.'"

(To be continued.)

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CHRIST'S MISSION BUILDING—The following letter will be read with interest:

Jersey City, April 9, 1907.

My dear Brother O'Connor:—At a meeting of the session of the Second United Presbyterian Church of Jersey City, it was voted to send you the enclosed ten dollars to assist you in your great work. May God strengthen you for all your labors and bless you in them.

Cordially yours,

JAMES PARKER,
Pastor.

If other friends will help on this work as Dr. Parker and his good people have done, other difficulties will be overcome and the new Christ's Mission building will soon become a reality.

Writing from his new field of labor in Marseilles, France, our good Brother Lambert says:—"I send you best wishes in finding a new location. May God bless your Christ's Mission to which I owe so much, and give you in the new building as great a crop as you had in the old one. *Ad multos annos.*" A. H. LAMBERT.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SEVENTH SERIES.

V.

NEW YORK, MAY, 1907.

Sir:—In a burst of good nature I said in my April letter to you that I hoped I would not be driven again into the discussion of "Rome in Politics," and that the more congenial occupation of writing on religious questions would be my good fortune, thereby helping you and all who honor me by the perusal of these letters to a clearer understanding of God's sovereignty and our relation to Him as creatures, children, sinners and saints. If we as Christians knew that only a few days or hours of life were vouchsafed to us we would call upon the name of the Lord for salvation, and with whole-hearted repentance and unbounded faith commit ourselves to the tender mercies of our Saviour. Then believing in His promises to receive all who come to Him we would hasten to tell others to get right with God. Believe on the Lord Jesus Christ and thou shalt be saved. Repent and be converted. Come to Jesus. Whosoever will may come. Him that cometh unto Me I will in nowise cast out. Though your sins be as scarlet they shall be white as snow. The blood of Jesus Christ cleanseth from all sin. I will give you rest. In My Father's house are many mansions; I go to prepare a place for you, that where I am, there ye may be also. All these promises of God are for you and me, Cardinal, as for every human being who will believe on the Lord Jesus Christ and trust Him for salvation. God, our Father, loved us so much even when we were sinners that He gave us His Son to be our Saviour. Though without merit and entirely undeserving we accept the gift and thereby become new creatures in Christ Jesus. Then—now listen, Cardinal; this is why I write to you and toil on in this labor of love—then being right with God through Him who hath made atonement for our sins and hath reconciled us to our Father, we would joyfully tell the good news to all whom we could reach, that God commendeth His love toward us, in that while we were yet sinners Christ died for us, and we shall be saved by His life, for He is ever living to make intercession for us. He is not a dead Saviour—as your Church represents Him. He died and rose again, and believers rise "with Him" from sin and the grave.

That is what I would like to tell you and your people every month, Cardinal, with such variety and skill as I could command to make the old, old story interesting and acceptable. I know there are many in your Church who would gladly hear the story of redeeming love and are saying in their hearts, Tell me the story simply, as to a little child, and I would count myself thrice blessed to be privileged to take some part in that ministry. You and your thousands of priests do not tell the people the story of Jesus and His love, and therefore their hearts are empty, their way of life is devious, and they are straying amid the mazes of superstition and pagan, sensuous ceremonies.

Why don't you and the bishops and priests preach the Gospel of the grace of God, free to all who will believe? Because you do not know it

apart from what you style sacramental grace. Why don't you preach the One Mediator, the only Saviour, the only priest, and that God only can forgive sins? Because the people would learn the truth of God and that would be the end of your supremacy.

The fact is, Cardinal, your Church is far more a political organization than a religious system, and though it has been worsted in the political game in Europe, you hope to fool the American people and regain here what has been lost in those countries that have weighed your Church and found it wanting.

In these letters for the last few months we have seen what Rome in Politics has been doing. Your Church has drawn Mr. Roosevelt, our President, and many of the leaders of his party into your net; and what has been the result? Some favors to the Romanist party in the Philippines, a few Catholics in office, like Mr. Charles J. Bonaparte in the Cabinet, some ministers and consuls in foreign countries—thus creating the impression that "the Church" is all powerful with the Administration in Washington. Indeed, it has been said that the Roman Catholics elected Mr. Roosevelt, and that if he should be nominated for the Presidency again they would loyally support him. Catholic loyalty to Mr. Roosevelt can be said to spring from the zeal born of benefits received, and from that zeal which is fostered by the hope of favors yet to come. It is a great thing for your Church to be "solid" with the powers that be in Washington.

We have seen how the "Catholic Ambassador," Bellamy Storer, endeavored to drag Mr. Roosevelt into Vatican politics, and now we know from the Montagnini papers that your brother Cardinal, Merry del Val, the papal Secretary of State, tried to have this Storer appointed to Paris to embarrass and intimidate the French Government in its enforcement of the Separation law. Your support of Mr. Roosevelt has cost him dear. Ever since the exposure of the Storers a waning popularity has been his portion: and as sure as the religion of Christ is true, and the religion of Rome false, President Roosevelt will yet realize that it does not pay to let Rome play politics with him. At this writing he is troubled by a "plot" and a "conspiracy" against him in his own party, and he hopes to rout his enemies by the solid support of the Catholics in the labor unions, etc. But he will surely learn that the "Catholic vote" cannot always be relied upon; that it will sell out to the highest bidder; and such a lesson will do him good.

The manner in which the Catholics are using Mr. Roosevelt has another illustration last month when the *New York Times* (April 7) published a two-column cablegram from Rome, from which I make the following extracts:

Rome, April 6, 1907.—A deliberate effort has been made to take advantage of the visit to Italy of Mrs. Douglas Robinson, sister of President Roosevelt, in order to advertise the interests of an American candidate for a Cardinal's hat. So bold was the attempt that Mrs. Robinson, in the presence of the Pope himself, was forced to enter a protest.

Dr. O'Gorman, Bishop of Sioux Falls, Iowa, took charge of the whole affair, and the impression created was that he wished to monopolize it in

favor of Archbishop Ireland's candidature for the red hat, which he is supposed to have come here to advance.

This roused much gossip, as the friction caused by the fact that a room in the American College was refused to Archbishop Ireland shortly after Archbishop Ryan, of Philadelphia, stopped there was still fresh in people's minds.

The Robinson audience took place, and Bishop O'Gorman had an opportunity to emphasize once more to Pope Pius how grateful the American people would be to see Archbishop Ireland made a Cardinal.

Mrs. Robinson, however, did not conceal her disapproval of this bringing in of the vexed question, saying in French, so that the Pope might understand it: "No politics, no politics."

Then a dinner was arranged, Bishop O'Gorman being the prime mover, with a view to introducing the President's sister to the Vatican world. It was given by Martin Maloney, of Philadelphia, who was made a Marquis by the Pope. Nothing in Rome is supposed to be done without an ulterior motive, so although Mr. Maloney was originally a staunch supporter of Archbishop Ryan for the red hat, the presence of the Bishop of Sioux Falls gave the occasion a pro-Ireland character which could not fail to have its effect. The Cardinals who accepted invitations were those who have especially distinguished themselves as warm supporters of Mgr. Ireland's elevation, and two of them, Cardinals Vincenzo Vannutelli and Satolli, were present at the famous dinner of Mr. White.

Cardinal Martinelli, who also was present on that occasion, refused to have anything to do with this dinner. Cardinal Merry del Val barred himself behind the unwritten law that the Papal Secretary of State only accepts invitations to official dinners. Mgr. Bisloti, the Papal Major Domo and Master of the Chamber, first accepted and then found that the Pope had need of him for an important meeting. Even more significant was the absence of Archbishop Quigley, of Chicago, who, although asked, found that he was engaged elsewhere.

All the same, the dinner was perhaps the greatest social success of the season, and besides Cardinals, Archbishops and Bishops, the presence of Count Camillo Pecci, nephew of Leo XIII, was most noticeable, it being known that if the predecessor of Pius X had lived one year longer Archbishop Ireland would have entered the College of Cardinals.

As this incident of Mrs. Robinson's visit shows, there has not, since the famous struggle between the Corrigan and Ireland influences in America began, been such an acute period in the competition for an American Cardinal as at the present time.

The issue was recently put directly to Pope Pius X, who, in answering a distinguished prelate who represented to him the disappointment of American Catholics at not having a new Cardinal created in the Consistory to be held soon, said:

"Americans are very dear to my heart. I will satisfy them and give them another Cardinal."

But he added, with a twinkle in his eyes:

"Perhaps one whose elevation to such a position is not expected, and who will, I am sure, be received with general satisfaction."

As in the past, the question is practically a pro-Ireland and anti-Ireland one. When the Archbishop of St. Paul was in Rome last year some persons were sure that the Vatican was convinced of the advantages to the Church in America of creating him a Cardinal, and others were equally sure that incidents which occurred in the course of his stay in Rome would bar him forever from entering the Sacred College. They referred principally to the

dinner given in his honor by Ambassador White, referred to in the foregoing. At this dinner four Cardinals were present, together with personages belonging to the Italian Court. This resulted in the famous circular note of Cardinal Oreglia di Santo Stefano, Doyen of the Sacred College, dated May 1, 1906, admonishing all Cardinals living in the Eternal City to conduct themselves in such a way as "not to offer cause for reproach."

What has always been most injurious to Archbishop Ireland's interests is the overzeal of friends. The case of Mrs. Bellamy Storer is only too well known in America, but it is not one by itself. Another typical instance is that of a well-known New Yorker, now a Consul General in Europe, who came several times to Rome, once saying to the Vatican officials that he would not leave the Apostolic Palace until he had received a red hat for his friend. Another openly asked Secretary of State Merry del Val how much it would cost to raise Mgr. Ireland to the Cardinalate, as he was ready to pay any sum.

The most frequent case, however, is that of prominent personages, even Bishops, coming to Rome, intrusted with what they call a "verbal message" from President Roosevelt. A distinguished American ecclesiastic who lives in Washington arrived in the Eternal City when Leo XIII was at the point of death with a "verbal message" from the President, asking that Archbishop Ireland be made a Cardinal, but as in the meanwhile the Pope died, he was the first to deliver such a communication to the new Pontiff.

These tactics defeated their own ends, as similar "verbal messages" also came in favor of Archbishops Farley, of New York; Ryan, of Philadelphia, and even Chapelle, of New Orleans, before his death. In smaller proportion to Archbishop Ireland, other prelates are afflicted by the excessive zeal of their friends; for instance, the Archbishop of New York is a victim of the activities of a Catholic lady of his archdiocese to whom a title was given by the Holy See, and who floods not only the Vatican, but the Cardinals with her petitions. ["Countess" Annie Leary.]

A man who has suffered much for his gallant faith in the Archbishop of St. Paul is Mgr. Dennis O'Connell, Rector of the Catholic University of Washington, who first lost his position as Rector of the American College at Rome, was then kept here for ten years without a post, and was then sent to Washington, where he succeeded in rescuing the university from ruin, so that at the Congregation of Studies he is called its second founder. Notwithstanding pressure from Cardinal Gibbons in America and Cardinals Satolli and Vannutelli in Rome, he has not yet been rewarded by being elevated to the episcopate, although his supporters pointed out to the Vatican that when the See of Richmond became vacant by the transfer of Bishop Keane, Mgr. O'Connell, who could have been made Bishop of that diocese, willingly withdrew at the suggestion of Cardinal Simeoni. Now, however, it is considered sure that, like his two predecessors in the rectorship of the Catholic University, he will be invested with the episcopal office on the occasion of the meeting of the American Archbishops in Washington.

The Vatican is awaiting with the greatest interest the meeting of the American Archbishops, when it is expected that a decision will be taken to increase the Peter's pence, as the gravest consequence of the Franco-Vatican conflict is financial, and the Holy See is lacking several millions yearly. [These losses will increase, and the French people will be proportionately richer.]

In face of this situation the Pope approved the scheme of Mgr. Quigley, Archbishop of Chicago, to publish the names of contributors and the amount each gives, which has had the effect of quadrupling the Peter's pence in Chicago. If the same thing happens in other dioceses America will contribute \$2,000,000 a year.

The publication of these historical events and contemporaneous incidents created a sensation in political and ecclesiastical circles. Mr. Roosevelt was reported to be very indignant that a second attempt to embroil him in Vatican politics in behalf of his friend Ireland had been exposed. "Angry," "exasperated," "display of personal feeling," "dragging his sister into an unpleasant situation," are some of the terms used in the press dispatches to express Mr. Roosevelt's feelings on the situation.

"There is no doubt," says the *New York Times* (April 9) "that one of the arguments advanced at the Vatican on behalf of Mgr. Ireland has been his ability to have intimate and influential relations with the men controlling American politics and two National Administrations."

Of course, President Roosevelt will declare emphatically that he never sent any "verbal messages" to the Pope concerning red hats. Therefore he has good grounds for enrolling these prelates and prominent Roman Catholics in his Ananias Club. Our President has been fooled by your Church in more ways than one. Evidently Archbishop Ireland and his agents, clerics and laymen and laywomen, have misrepresented him. If he does not cut loose from all Jesuitical deceivers, he will get a stronger dose yet.

So many Americans are asking why the leaders of the Republican party have been drawn into your net, that the only reasonable theory is that they want the Catholic vote to place them in office. But what about the Protestant vote? They know it cannot be purchased, and that it can be obtained only by adherence to righteous principles. These politicians will yet see that it is the part of wisdom to seek the support of enlightened, God-fearing voters rather than trust to the venality of the members of your Church, who are steadily declining in numbers throughout the world. The distinguished French economist, M. Yves Guyot, has recently compiled the following statistics relative to the growth of Protestantism and Roman Catholicism: "The population of the European Catholic States increased during the last century from 86 to 145 millions, and that of the non-Catholic States (Protestant and Greek Church) from 77 to 200 millions. Including America, the former increased from 96 to 178 millions, and the latter from 92 to 285. In 1801 the former represented 51 per cent. of the inhabitants, and the latter 49; in 1901 the former represented 38 per cent. and the latter 62. Thus, while at the beginning of last century there was almost an equilibrium of the two elements, to-day the non-Catholics form almost two-thirds of the civilized peoples. The contrast is still more interesting if we go back another hundred years. In 1700 there were in Europe 62 millions of Catholics and 23 of non-Catholics; the former, therefore, decreased from 73 per cent. in 1700 to 51 per cent. in 1801, and 38 per cent. in 1901, and at this rate in another hundred years the proportion will have fallen to 25 per cent."

As I have said several times in these letters, the Lord will deal with your Church in accordance with the word of prophecy in the eighteenth chapter of the Book of Revelation. Meantime every true American who knows the bloodstained history of your Church resents the interference of papal agents in our political affairs. May God help us to follow the good example of France; and may He deliver us from the dangers that threaten us!

Yours truly, JAMES A. O'CONNOR.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
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kind Words.

THE CONVERTED CATHOLIC, Vol. XXIII, edited by the Rev. James A. O'Connor, formerly a Roman Catholic priest.

As time goes on, the bound volumes of THE CONVERTED CATHOLIC not only become increasingly interesting in their character, but assume an historical value on account either of the facts stated in their contents or the persons who set them forth.

Volume XXIII—for the year 1906—is a case in point. The events now transpiring in Europe, where the three most important Catholic nations in the world are throwing off the spiritual and intellectual bondage of the Roman Church, make some of the articles contained in this volume historic documents. Of such are "God's Hand in the Redemption of Italy," by Bishop Burt; "The Religious Crisis in France," by the Rev. H. Merle D'Aubigné; the letter from the Baroness von Zedtwitz, on page 37; "The Evolution of the Papacy," on page 136, and "The Lima School Case," by Counsellor Morrell, on page 143.

Mr. O'Connor is doing a noble work. His pen is trenchant, his magazine commands some of the most distinguished talent in Protestantism, and his mission work in New York the means of salvation to many, who are led in to the light and freed from the yoke of bondage. He deserves the encouragement of generous support in his work and has the confidence of those who know him. His magazine is a mighty help in combating Romanism. He strikes blow after blow, and the blows tell.

The price of the bound volume is

\$1.25; the annual subscription to the magazine is \$1.00. It is published at 138 West Ninety-seventh street, New York.—*The Evangelical Messenger.*

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THE CONVERTED CATHOLIC. Vol. XXIII.

For more than a quarter of a century the editor of THE CONVERTED CATHOLIC, besides successfully conducting this unique publication, has so carried on the evangelistic work of Christ's Mission, an institution founded by Mr. O'Connor, that one result of his labors has been the conversion of 120 priests from the Roman Catholic Church. Those priests are received into Christ's Mission, instructed and helped until they are established in the new life that opens up to them as Protestant Christians. The price of the bound volume is \$1.25; the annual subscription to the Magazine is \$1.00.—*The United Presbyterian.*

Priests at Christ's Mission.

A former priest, now an Episcopalian, who is in charge of a drug store in Brooklyn, brought to Christ's Mission the first week of April a young Roman Catholic priest, Cesare Perna, who is a graduate of the University of Naples, like Rev. Herme Cavarocchi, who was converted at Christ's Mission last year, and is now studying the Bible and preparing for evangelical work at the Nyack Missionary Institute. We hope to have this priest also prepared for Gospel work among his countrymen. Like all the priests whom Christ's Mission helps, his character is excellent. We hope our readers will pray for these worthy men.

Christ's Mission Work.**FORM OF BEQUEST.**

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission

All communications can be addressed to James B. Gillie, President; George A. Hampton, Treasurer; or James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 138 West 97th St., New York